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THE

# CHRISTIAN WORLD.

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Vol. XIII.

JANUARY, 1862.

No. 1.

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## OUR THIRTEENTH VOLUME—NEW YEAR'S DAY.

With this number of the CHRISTIAN WORLD we commence the XIIIth volume of the Magazine of THE AMERICAN AND FOREIGN CHRISTIAN UNION. And standing on the threshold of the year 1862, we wish the readers of THE CHRISTIAN WORLD a "Happy New Year!" It will be a happy one to us all if we do our duty. It will be our constant endeavor to make this Magazine a vehicle of much valuable information to its readers, and an organ worthy of the Society. Never did a year open more auspiciously upon the Society, so far as concerns opportunities and encouragements to carry forward its plans by well adapted labors. Never did the field of its operations appear so inviting. Never was the door more open in the unevangelical portions of Christendom. The papal world, both in the Eastern and Western Hemispheres, is more accessible and inviting than at any former period. Let us gird ourselves anew for the battle with Antichrist. May all our friends come up to our help in this great work, with their prayers and their pecuniary assistance, in a prompt and liberal manner, and aid us in all possible ways to accomplish the objects for which this Society was formed. Readers of the CHRISTIAN WORLD, give us, we pray you, your coöperation in extending its circulation among your acquaintances. Friends of the Society, see to it, we beseech you, that the Executive Committee shall have the means to meet the increasing demands made upon them, by the opening of the door for the spread of the Gospel in so many countries abroad, as well as by the coming to our thresholds of so many tens of thousands from lands in the Old World that have so long suffered from the double curse of Romanism and Infidelity.

How different is this New Year's Day of 1862 from that of 1861! Then the deepest gloom was fast settling down upon all our country.



Our Union was in the throes of dissolution! The government was prostrate and utterly powerless. Men's hearts, amid present sorrows, failed them through the apprehension of greater calamities to come. Blessed be God, apprehensions have given place to reality, and we have seen the danger in all its magnitude. Nor has the God of our fathers failed us in the dark and evil hour. The nation has risen with the might of a giant, and hope has taken the place of despondency. Let us pray, that before the year 1862 passes away, the sun of our peace and prosperity will have returned, to bless our country, reunited and happy, as in days gone by.

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#### A BRIEF SURVEY OF THE CHRISTIAN WORLD.

In the number of our Magazine for January 1861, we gave a "*General Survey of the Christian World with Reference to Religious Freedom,*" and endeavored to present the most striking of the then "*Present Aspects of the Field.*" That article was of considerable length, and entered into many details. Our present purpose is somewhat different. We shall content ourselves with setting forth in the fewest sentences possible the most important facts in the state of Christendom, which, although not the largest, is by far the most important part of the world.

#### THE UNITED STATES.

Although our country is engaged in the most dreadful struggle in which ever a nation was involved—a civil war, that has in eight short months assumed enormous dimensions—there are many hopeful aspects of our case which ought not to be overlooked. The war has developed a degree of manly energy, the fruit of a patriotic feeling, which finely contrasts with the growing effeminacy, and even slothfulness, which long-continued peace and great material prosperity had engendered. The love of money, and, with its accumulation, the love of display and extravagance, was fast carrying the nation towards the maelstrom of corruption and destruction, in which courage, fortitude, probity, respect for law, veneration of what is noble and good, and every other virtue—as well as every sentiment of religion—were in danger of being engulfed. Political baseness, and unblushing speculation, and shameless covetousness stalked through the land. Success in the acquisition of wealth, no matter by what means, was preferred to merit; to reach posts of honor, and especially of profit, the most corrupt practices were resorted to. Good and honest citizens, either from love of ease, or absorption in business, or want of a deep, a heartfelt interest in the political affairs of the country, allowed ambitious and unscrupulous demagogues to get into the offices of honor and trust, to fill the halls of legislation, and even the temples of justice. Our churches were, in many cases, becoming

too much affected by this sad state of things. Interest in the Kingdom of Christ, and zeal and liberality in its behalf, did not correspond with the rapid growth of wealth ; and this, too, notwithstanding the calls of the Saviour, both in His word and His providential dealings with the nations, which He addressed to His people among us, and the "open doors" for the spread of His Gospel, which He was setting before them.

Blessed be God, a brighter day has dawned upon us ! The uprising of the nation to suppress treason and rebellion, which we have seen, is fast taking the place of effeminacy ; the true worth of money and of wealth is now beginning to be comprehended ; all hearts and all hands are now engaged in efforts to save the country. And although many proves that the spirit of patriotism is not extinct. A manly energy evils and many sorrows will flow from this deplorable war, which has been occasioned by a most unnecessary and unjustifiable attempt at revolution, much good will also result from it. Nor are we without hope that, whatever may have been the cause or the causes of this great convulsion, their influence will in the end either cease to exist, or be so far diminished and controlled as to give us no serious trouble in the future.

It is not to be expected that religion will flourish as much in the trying circumstances in which we are placed as a nation, as in times of peace. Yet it is interesting to know that the churches are far from being deserted, the Gospel is faithfully preached, and the people hear, and many, we trust, not in vain. Truly religious people are driven to the throne of grace, and all serious men—even men of the world—are made to feel that they must look up ; that the crisis demands more wisdom than our statesmen possess, and the interposition of an Almighty arm. It is exceedingly gratifying to see such great efforts made by the Bible and Tract Societies to supply the soldiers of our armies with the Word of God and other good books. The number of capable chaplains is increasing, though it is to be deplored that all the regiments are not supplied with such. Withal, there is much prayer for our armies and our fleets, as well as for the Government ; there is much prayer in our behalf by Christians in all parts of the world, so that we cannot but hope that the war will be overruled for good, and that in due time it will be followed by an honorable, just, and durable peace.

Thus far the work of our Society in this country has experienced little or no interruption ; for it has lain mostly in Northern and Middle States. In some respects the war is affecting adversely the interests of Romanism with us. The immigration from Europe has greatly fallen off. Of course there will not be the increase of the Romish element from this source which there was in former years. This is something. The war is bringing vast numbers of Roman Catholics in our armies

into close and familiar contact with Protestants, officers and men, many of whom are religious men. Bibles and tracts will sometimes fall into their hands. And they will often hear the voice of the Protestant chaplains; and some of them will occasionally, and, we have hope, often be induced to attend the regimental prayer meetings. These are influences which ought to be appreciated.

#### BRITISH AMERICA.

There are at least three millions and a half, if not four, of people in the British Possessions northward of us, of whom less than one-third part is Roman Catholic, and *that* is chiefly in Canada-East, although there is a considerable Romish element in Canada-West and in the other Provinces. On the whole, we should judge that religion, as seen in an Evangelical Christianity, is steadily increasing in all the English portions of our continent. The various branches of the Evangelical Church seem to dwell together in a good degree of harmony. There has been a very happy coalescence of some of the Presbyterian bodies in some of these Provinces within a short period. The movement in this direction in Canada-West and in Nova Scotia has been very pleasant, and augurs great good. Successful efforts have been made in Newfoundland, as well as in all the other portions of this great field for British piety and zeal—a field territorially larger than the United States—to increase the means of grace. It is gratifying to learn that new churches are springing up. We record, too, with great pleasure, that the efforts of the Grand Ligne Mission, and of the French Canadian Missionary Society, for the salvation of French Roman Catholics, are attended with a great blessing. The Gospel has done much in Danish North America, (Greenland); but its influence is as yet but little felt in Russian.

#### MEXICO AND CENTRAL AMERICA.

It is much to be regretted, so far as we can now see, that just when Juarez and the Liberals in MEXICO seemed to be getting fair hold of the government, and putting down the priest-party which has so long been the bane of that unhappy country, England and France should join Spain in an armed intervention, which, if reports in the papers are to be credited, has for its double object the securing of indemnity to their respective subjects for losses which they have incurred in trade, and the establishment of a Protectorate over that country. It is believed that the allied fleet will have its first rendezvous at Havana, whence it will sail to Vera Cruz. Spain and France furnish the chief part, if not the entire, of the land forces. It is believed that Spain is desirous, now that she is rapidly recovering from the depths of depression and weakness in which she lately was, and is rapidly advancing in civilization and strength—a legitimate fruit of the wiser government she is now enjoy-



ing—of recovering that lost portion of her once vast empire, just as she has regained Dominica, or the eastern end of the island of St. Domingo. We are inclined to think that England will one day regret the share which she is taking in this “unholy alliance.” It is stated that the Government of the United States has been invited to join this crusade against our weak neighbor. It is not likely that President Lincoln will accept the invitation—rightly preferring to adjust any difficulties which we may have with Mexico by our own efforts, as we have recently done through the skillful diplomacy of Mr. Seward, and his ambassador, Mr. Corwin, who now so ably represents our country at the capital of Mexico. Our citizens, as well as the Government, will watch with much solicitude this movement, which certainly wears an aspect very sinister as regards liberty, civil and religious. The friends of our Society and of Evangelical Christianity generally will deplore the overthrow of the administration of the present acting President of Mexico ; for it is the most favorably disposed to the principles of toleration in religion, and the most opposed to the intrigues of the Jesuits and the Roman Catholic Hierarchy, of all the governments which that unhappy country has had for the last forty years. The Executive Committee would without delay send two missionaries to the cities of Mexico and Zacatecas if they had the means. In both places there are souls that are desirous of knowing the true Gospel. As to Central America, we have nothing to add to what we said in the August number of our CHRISTIAN WORLD last year.

#### SOUTH AMERICA.

There is hope for South America. BRAZIL with its eight millions of inhabitants is well open to Protestant missionary effort. There are now five American and one Scotch missionaries laboring in that country. There are also several Protestant ministers in the German colonies, (most of them far from being such as they ought to be,) in that vast country, which has a greater area than that of the United States. Now is the time to cause the Holy Scriptures to be widely distributed in that interesting and important country, which is blest with the wisest and most liberal government of all the South American States. The ARGENTINE CONFEDERATION, though slowly advancing in the right direction, has not yet reached entire tranquility. The condition of the BANDA ORIENTAL, or Republic of Uruguay, is steadily improving. There are evils in the state of society in both which nothing but an effective Christianity can cure. CHILE is developing its material resources more rapidly than any of the countries of the South American continent, with the exception of Brazil. We feel an interest in it as one of our missionary fields. PERU, BOLIVIA, and the ECUADOR are least of all open to Protestant efforts. Both NEW GRANADA, (henceforth to be called,

it appears, "The United States of Columbia,") and VENEZUELA are, like our own country, involved in the horrors of civil war. The former is more open to the labors of Protestant missionaries than the latter; but in both serious obstacles are to be encountered. True religion is advancing steadily in ENGLISH GUIANA, through the labors of English Protestant missionaries of the several denominations, and in DUTCH GUIANA, through the labors of Moravian and other Christian brethren. Of French Guiana we have nothing special to say.

#### WEST INDIES.

In all the British Islands in the West India group it may be said that evangelical religion is advancing very perceptibly. In some of the Bahamas and other small islands there have been some manifestations of the work of the Holy Spirit of more than ordinary interest within the last year; whilst the religious movement in the island of Jamaica, though not free from some things which marred its purity and hindered its extent, on the whole did great good. There are several English Wesleyan, and two or three American, missionaries in Hayti, (the French part of the Island of St. Domingo,) whose labors are attended with a blessing. In the Danish Islands the truth is advancing. For the French Islands our brethren of France are beginning to feel a very laudable interest, and the Central Evangelical Society of that country has a valued missionary at Pointe-a-Pitre, in Guadaloupe. But in the Spanish Islands (Cuba, Porto Rico, etc.) very little is doing, or can be done at present, to introduce the blessed Gospel.

#### EUROPE—PROTESTANT COUNTRIES.

In the BRITISH ISLES religion makes decided progress. The recent revival in Ireland and Wales has produced very happy fruits in both; whilst the preaching of the Gospel in England and Scotland, both in the ordinary places of worship and in the theatres, in public halls, and in the open air, has been crowned with the Divine blessing. Never has Christian zeal been more earnest, wise, adaptative, or evangelical in the British realm than in these days.

In PRUSSIA and the other Protestant States of GERMANY; in the Protestant Cantons of SWITZERLAND; in HOLLAND; in the Scandinavian countries of Denmark, Norway, Sweden, and Finland; among the Protestants of the Baltic Provinces and of HUNGARY; and among the dispersed Protestants of Poland, Russia, the Germanic Provinces of the Austrian Empire, and FRANCE, as well as among the WALDENSES, an evangelical, a living Protestantism, is every year gaining ground. The progress of pure religion in Sweden has been wonderful, whilst its prospects in the other Scandinavian countries, and in Germany and Holland, are hopeful. In all it is compelled to battle earnestly with Rationalism and Infidelity.

**ROMAN CATHOLIC COUNTRIES OF EUROPE.**

The pages of this Magazine every month narrate the progress of the Gospel in FRANCE, ITALY, BELGIUM, IRELAND, and occasionally allude to the Roman Catholic portions of GERMANY, AUSTRIA, and RUSSIA. In some of these countries—particularly France, Belgium, and Ireland, the advance of the truth has been marked ; whilst in ITALY it is encouraging. Even in SPAIN we trace a secret work, known to God and partially to men, that is most hopeful.

**EASTERN EUROPE: THE GREEK CHURCH.**

In Greece and its islands, in Hungary, European Turkey, and in RUSSIA, lies the strength of the Greek Church. The Gospel in its purity has not made extensive progress, but something has been done. In GREECE and TURKEY some souls have received the truth as it is in Jesus ; whilst in regard to RUSSIA, it is a good sign that the New Testament has been translated in the Russ or modern Slavonic tongue, by order of the Government ; and the Gospel and the Acts of the Apostles have been published, and the circulation of them has commenced openly in St. Petersburg. The hope is now entertained that the Old Testament will also before long be translated and published.

**PROGRESS OF THE GOSPEL IN ASIA.**

The missionary work advances in the various provinces of India—even more encouragingly in many of them than before the fearful Sepoy Rebellion in the years 1857–58. The work of Bible translation must be well advanced in that great country, although that of Bible revision must long continue. In SIAM a beginning has been made ; whilst in CHINA the door is now more fully open than ever. In JAPAN little can be done beyond the acquiring of the language of the people. In Western Asia the Gospel is gaining some ground in CENTRAL and EASTERN TURKEY, in NORTHERN PERSIA, and in SYRIA, chiefly among the adherents of the Armenian, Greek, Nestorian, and Syrian Churches. Scarcely any thing is doing in SIBERIA or NORTHERN ASIA, and nothing at all in Central.

**THE GOSPEL IN AFRICA.**

Christianity is gaining an entrance in Southern and South-eastern Africa, through the labors of English, French and American missionaries, at various points on the Western Coast—at CORISCO, GABOON, AB-BEOKUTA, etc., but especially in the Republic of LIBERIA and the British Province of SIERRA LEONE. On the North Coast, Protestantism is entering into ALGERIA through the labors of the French brethren, and the Bible is being distributed to some extent among the Jews in the BARBARY STATES, whilst in EGYPT American, and in ABYSSINIA German, missionaries are doing a good work. In the meantime Dr. Livingstone



is pursuing his work of exploration in regions south of the Equator, as Dr. Barth did in regions north of that line a few years ago. The Gospel and Civilization will follow in the track of exploration.

**THE GOSPEL IN AUSTRALIA AND THE ISLANDS OF THE EASTERN HEMISPHERE.**

In no part of the whole world have Christianity and Civilization advanced more within the last eighty years (since 1789) than in the continent of AUSTRALIA, (formerly called New Holland,) and the Island of TASMANIA adjacent, (formerly called Van Dieman's Land,) and the NEW ZEALAND GROUP. Great, too, has been the progress of the Gospel in the SOCIETY ISLANDS, the SANDWICH ISLANDS, and other groups in the Pacific Ocean.

**CONCLUSION.**

Over all the world, here and there, at many points, the Gospel is gaining a foothold. We see a glorious beginning. The kingdom of our Lord is advancing. Succeeding generations will see greater and more glorious things than we. But we see greater and more glorious things than our fathers. Let us be thankful that we live in an age of so many opportunities for advancing the kingdom of Christ in so many directions. And let us see to it that there shall be no good enterprise going forward in any part of the world, of which we are permitted to hear, that shall not have the benefit of our *prayers*, and our *aid* too, if it be needed.

We here terminate our brief survey of the Christian World, and of Christian movements in the world outside of Christendom, which has extended much beyond the limits we purposed to give it, but which, after all, is only a mere sketch.

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**REPORTS READ AT THE EVANGELICAL ALLIANCE CONFERENCE, AT GENEVA.**

We purpose, in the present article, to present to our readers some extracts from the Reports read at the Conference of the Evangelical Alliance recently held at Geneva: they will be found to harmonize with the spirit and objects of the AMERICAN AND FOREIGN CHRISTIAN UNION, and will be read with interest. The first we take from the admirable WELCOME TO THE BRETHREN FROM FOREIGN LANDS, made at the opening session by Mr. Adrien Naville, President of the French-speaking Branch of the Alliance. We give only a few paragraphs:

"We welcome you, brethren from all countries! Welcome, brethren of the United Kingdom of Great Britain! you who have formed and developed our Alliance; you who understand its action far and near, who aid and strengthen all its branches, who have given to ourselves your active aid, so fraternal and so powerful.



“Welcome, brethren come from Germany, the venerable seat of the Reformation! from that land of science and of thought, from whence you bring to us, for the defense of our faith, arms which have been so much the better prepared on account of your long exposure to attack.

“Welcome, brethren of France! whose blood and name are commingled with ours, who come to re-affirm those relations formed by persecution. You sent to us, three centuries ago, the light which is kindled in our midst until this day. We have never forgotten it. You will always find in this little canton of free Helvetia, the reception which rejoiced the hearts of your brethren on their arrival within the walls of old Geneva.

“Welcome, brethren of Italy! among whom the eastern dawn begins to dissipate the darkness, who see an opening for the gospel, and liberty of conscience and worship succeed to the strongest prohibitions of sacerdotal authority. You bring us glad news.

“Welcome, brethren of Switzerland! who come to range yourselves under the cross of your Saviour, we give you a most cordial reception.

“Welcome, brethren from all parts of Europe! who bring from all parts your stones to build up the edifice of unity, and who honor us with your fraternal visit.

“Welcome, brethren of America! who have quitted your distant homes at a solemn moment. Our thoughts carry us without ceasing to the sorrowful crisis at which you have arrived. The United States are not forgotten in our prayers. Our firm confidence is, that a country that has done so much for the cause of Christ can only receive blessing in the end. What thanks will the Christians of Europe, as of America, render on the day when your noble country will contain only free men!

“Welcome, brethren from all countries of the world! who have come together to give details of the diffusion of the gospel in all places. There is no more beautiful evidence of the real fraternity of Christ’s disciples than to see you in the midst of this Assembly, bearing the message of peace sent to us from the most distant parts of the earth; from brethren who each day bow before the same Father and Saviour, feeling the need of acting as members of one family, of showing their reciprocal affection, and of concentrating their efforts to work for the glory of their common Master.”

#### THE CHRISTIAN SABBATH.

From Professor Godet’s excellent Paper on this subject we give a brief extract or two :

“True holiness is bound up with the inner personal life. In the evangelical economy we must consider the gospel and nature as acting and re-acting. Neander has said that nothing that appertains to the essence of man was abolished by the Gospel. All our instincts prompt us to respect such deep-seated laws. We must conclude on this ground that the Sabbath is as important to-day as ever it was. The development of life spiritual is the central aim of the converted man. There is need of re-tempering it, and of purifying it. Therefore the institution of the Sabbath is permanent.

“Jesus has modified the institution of the Sabbath. In respect to this question the Church should avoid two extremes. The translation of the Sabbath from the seventh to the first day of the week, restored to this institution its efficaciousness, and made of it a new creation. The Jewish Sabbath consummated the week; the Christian Sabbath inaugurates it. This is the day on which took place the resurrection of Christ; it was also the day on which the Holy Spirit was poured out on the apostles. Admirable harmony! Glory to Jesus, who has come to transform

the Sabbath into the Lord's day, and who will come again to transform the Lord's day into an eternal Sabbath!"

#### THE WANT OF SPIRITUAL LIFE AMONG THE POOR.

We give a short paragraph from Professor St. Hilàire's most interesting report on this great subject, in which he speaks of France :

"I have not flattered France, but neither have I calumniated it. The French *prolétaire* is not a sort of brute that must be muzzled, and who alarms the world every time that he breaks his chain. If France were Christian, I do not hesitate to say it would be the first nation in the world. To the work, then. Let us encounter this mass of vice by every means, by every way in our power. And you, dear foreign brethren, aid your brethren in France to accomplish this task which is so difficult. Pray for us, as we shall pray for you. Let us seek out our bonds of Union. Let us recall to mind that we have one church—that of Christ; one only flag—Jesus Christ; one only country—the heaven which awaits us. 'We can do all through Christ, who strengtheneth us.' If the rich do not want the Gospel, the people want it. It is for them that it has been given. The harvest is great; the laborers are few. Oh! that God would give zeal in defect of numbers. Let us contend with courage against the rising tide of vices and of miseries."

#### SKEPTICISM IN FRANCE.

On this subject we give a paragraph from Mr. Ernest Naville's Report :

"There is no universal skepticism in our days to take into consideration. The skeptic Pyrrho, according to the Greek legend, lived according to his doctrine. He believed neither in precipices nor dogs, and acted accordingly. It is not so now. We all believe in matter, which science explains and industry explores. No one contests the harmony of the facts of nature with the principles which control them. But if we wish to rise higher to the thought of God, here we are stopped; skepticism stands before us to guard the path with the loftiest pretensions; it envelops us on all sides like to the gigantic clouds which roll over the mountains, and sometimes hedge in the traveler, permitting him only to see the rock on which his feet are placed, or the tops of the willows of the neighboring forest. Accept the facts of nature, material and visible, and interdict all higher research. Such is this redoubtable skepticism: it is that which we propose to examine."

#### ITALY AND THE GOSPEL.

The following paragraphs from the Report of Pastor Meille (of Turin) are just, as well as interesting :

"As to our difficulties, one is the repugnance which Protestantism excites in the Italian mind. The German origin of Protestantism is no recommendation of it to the Italian mind. The priests also make it a synonym for debauchery and frightful license. Another very grave obstacle is the political excitement of the nation. These great events have seized their minds so that they can scarcely give attention to anything else. A third obstacle is to be found in the wish of the liberal party to avoid the religious question. 'The Gospel is, no doubt, an excellent thing,' they say, 'but, for the moment, we have something else to do. Afterwards, when we have fully gained our independence, we may be able to occupy ourselves with religion.'

"As to the encouragements, the first is the breaking down of the old spirit of

party; another is the transference to Florence of the Vaudois school of theology, from which much may be expected; a third is the great advance of religious liberty. M. Ricasoli is, as known, even more determined than his predecessor. I confirm this by a letter received in July last by the Moderator of the Vaudois Church, in reply to the address of thanks voted by the Vaudois Synod to Victor Emmanuel: '*I consider religious liberty,*' says the Minister, '*as the principal product of modern civilization, and I believe that it is destined to restore unity to the Church.*'

"Let us not rest, and God will aid us. Let us sow the seed of the Gospel upon the soil of Italy. Let us not forget that twice Italy has given civilization to the world. Let us then work for Italy, and we shall work for the entire world, accustomed to feel its great influence."

#### THE REFORMATION AND REFORMER OF GENEVA.

We take the following striking passage from the Rev. Dr. Merle d'Aubigne's Report on this subject :

"When the first arch had been gained, Calvin turned his thoughts to German Switzerland, not without trembling perhaps. A great controversy divided the churches. Zurich stood up for Zwingle; Berne was firm for Luther; Basle repudiated both Luther and Zwingle, in order to follow Æcolampadius. There is a complete separation. Calvin sets himself to work with courage. Zwingle is dead, but Bullinger has succeeded him in his influence. 'I love you with a special affection,' wrote Calvin; 'it is necessary that our churches should be united. Have we not the same Christ?' But his efforts are useless. These dissensions desolate Switzerland as a terrible calamity. He is full of grief. He goes into Switzerland, but nothing prospers, and he returns to Geneva, his soul overwhelmed with sadness. At this solemn moment of his life, Calvin was tried of God, who sent to him this trial to fit him the better for his peculiar work. God took away his last child. Here is the commencement of his sorrows. Soon afterwards he lost a wife who loved him, and whom he loved most tenderly. 'I have lost her; I have lost her,' he wrote to Viret, 'who would never have quitted me in exile, poverty, or death. You will understand my sadness, O my friend.' 'I had not been able to bear it,' he writes to Farel, 'if God had not sustained me.' How did God sustain him? A vague tendency to harmony is shown on the side of Zurich. At the sight of this, Calvin immediately sets out, the day after the funeral of his wife. He crosses Switzerland. Conferences are established at Zurich. At first all appears dark. Calvin prays, and in a moment a bright light breaks in. 'We fall into agreement,' writes Calvin; 'we are one in the living faith, in the same Christ.' In all the churches of the Confederation, in France also, and England, it is repeated that the Church has found, in living communion with Christ its Head, an internal unity; and it is said, 'It is Calvin who is the chief and author of it,'—*dux et auctor erat.*"

#### RELIGIOUS LIBERTY.

On this subject the Rev. Edmund de Pressensé, of Paris, read an excellent Paper, from which we select two or three passages :

"The blessings of God had been withdrawn from those States which refused religious liberty. Such had been the case in France after the heinous crime of its great king. His grandeur had declined after the proscription of his most faithful and industrious children. There had been misfortune after misfortune. Death and mourning had prevailed in the palace: the influence of letters had declined, and the great king had died alone, in isolation, leaving after him the germ of those hatreds



and feelings of vengeance which had broken out into action towards the close of the century.

“The great Protestant nations which had admitted religious liberty had by this means had their greatness increased. His principle was, he hoped, sufficiently demonstrated. It was, however, before ministers of state, rather than in such an assembly, that the cause had to be pleaded. But still, to make an impression on this noble assembly might influence the entire world; it might procure the triumph of this great religious and civil cause. If they would all carry into their different countries a profound conviction of the sacredness of the rights of religious liberty, if they would consecrate their lives to this cause, the greatest possible good would have been carried away from their conferences.

“Italy! What feelings were excited in the heart only by the name. Italy was on the advance. *A free church and a free country*; such was the device of the great minister who had fallen. Spain was dishonored by persecutions. At that hour many of the brethren languished in their cells. This thought pierced him to the heart. These prisoners awaited a condemnation—infamous not for them, but for those who condemn them. Could they do nothing for them?

“In France there were admirable laws, but they were yet far from the end. They wanted only courage to make their principle triumph. In Sweden there had been progress, but the principle had not yet been admitted by the Government. If Prussia was making progress, both Hanover and Mecklenburg were yet far behind. What work was there before them! They were on the threshold of a new era. The religious despotisms were vacillating. The representatives of the Romish hierarchy pushed the cry of alarm. Religious liberty was attaining its triumph.”

#### RELIGIOUS STATE OF EASTERN EUROPE AND WESTERN ASIA.

From Mr. Rougemont's Report on this subject we take the opening paragraph, which has a historical interest :

“Gentlemen, I must commence by saying that your Conference has awakened a lively interest in the countries of Eastern Europe which I have just visited—Russia, Bohemia, Hungary, and Transylvania. Of the four nations whose religious state I would examine, three are Slaves, the Russians, the Poles, and the Bohemians. The Hungarians are of the Magyar race. The Russians belong to the Eastern Church; the Poles, Bohemians, and Hungarians to the Western. These were first converted by Greek priests, but afterwards, in the 12th century, submitted to the yoke of the Church of Rome. The Cathares and Vaudois of the valleys opposed the Gospel to the errors of Rome. In the 16th century, Luther and Calvin ruined the influence of Rome in these three countries. At the end of the century, Vienna was considered almost a Protestant town. But in the 17th century all was changed. In Bohemia, the Protestant families were scattered abroad; in Hungary and in Poland the Jesuits introduced themselves, and used every means to overturn the work of the Reformation. In Russia there was neither Popery nor Reformation. One finds neither sympathy nor antipathy to our Reformation. Under Peter the Great, the Russian Church became dependent on the civil power. In all this vast extent of country on which the yoke of the Czar presses, there are Reformed churches; but they exercise almost no influence on the people around them; in the north of Russia they have had difficulty in preserving their independence. In Bohemia, Hungary, and Poland we were conquered. The Jesuits extirpated Protestantism in these countries by means of persecution. Still, precious germs have remained. As to Russia, if the Reformation has not done any work, it is because it had nothing



to do. The Greek Church had long before rejected the yoke of the Popes. We would, however, consider the future and not the past. The Reformed Churches ought to cast aside their local passing forms, and to retake those of the Gospel, which is not of any special time, for it is eternal. For forty years the Reformed Churches have been undergoing a metamorphosis; and I believe the time not to be far distant when the Moravians and Vaudois will be able to oppose Evangelical Catholicism to Roman Catholicism. I commence with Hungary, where we find the most Protestant of the Churches of the Reformation. But it is very difficult to pronounce upon the state of this Church. Of 13,000,000 of inhabitants, Hungary counts 3,000,000 of Protestants. In Transylvania there are about 50,000 Unitarians. In the Danubian provinces, Moldavia and Wallachia, there are no Protestants."

Mr. Rougemont must mean "native Protestants," for there is a considerable number of German and Swiss Protestants in Bucharest and other principal cities of Wallachia and Moldavia. This Society made a donation last year to a Tract Society gotten up among the Protestants at Bucharest.

#### UNION OF DOCTRINE AND LIFE.

On this important topic, Pastor Bauty (of the Canton de Vaud) read an essay, from which we take two brief paragraphs :

"Jesus was the source of this life; but it could not be understood without a superhuman influence on the intellect and the heart. The agent of this influence was the Holy Ghost. The means which supported this life proved again the necessity of uniting faith and doctrine. The attempt to produce life without doctrine was an attempt to seek the effect without the cause. Experience proved this. Who had converted the world? The apostles. Was it by preaching morality without doctrine? No, it was by preaching doctrine. The missionaries who had converted so many souls preached doctrine. What did Calvin preach? Doctrine. To what did we owe the Reformation, if not to doctrine? What had produced the religious revival of our continent, except doctrine again?

"The doctrine ought then never to be separated from the life, nor the life from the doctrine. A new phase of revival had appeared. Let care be taken that doctrine was not neglected. Formerly people had suppressed doctrine for the sake of union. Now they were re-united in proclaiming it as the bond of unions. Might God maintain and bless them in this way!"

#### CHRISTIAN FRATERNITY, AND CHRISTIAN CONTROVERSY.

From Count Gasparin's excellent dissertation on this theme we give two short paragraphs of a practical nature :

"There is a means of conducting controversy without wounding any one. With that view we must avoid pretending to curb others by our mere assertions. Paul became all things to all men. Never did he admit a compromise with the truth. He had one end, one only Saviour, one only truth, and at the same time, the most perfect Christian patience.

"There often wants honesty in our discussions. The heat of debate makes us misrepresent the opinions of our opponent. We dissimulate that which is feeble in our opinions. We profess to understand everything. What is again dangerous is the habituating ourselves to use mere words. Let us confess our ignorance."

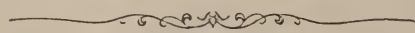
## RELIGIOUS MOVEMENT IN GERMANY SINCE 1857.

Pastor Bonnett, of Frankfort-on-the-Maine, read a Report on the Progress of Evangelical Religion in Germany since the Conference at Berlin in 1857, from which we give the following extract :

“With the revival of theology, there has coincided a certain religious revival among the masses. But there has been nothing conspicuous, nothing very prominent; it is a deep, concealed, gentle movement, in which there is nothing sudden, nothing unexpected. But this slow progress has perhaps been only the more complete, the more profound. As to the rest, whoever follows the religious movement in Germany will recognise some evident signs of progress. In the pulpits, Christ crucified is announced; the churches are better attended. The most evangelical pastors are preferred. Finally, religious literature, suited to all classes of society, has become more and more rich, and there is difficulty in supplying the libraries according to the demand. This work of the press leads us to conclude that there is in the heart of our population a religious people who love the Gospel. Notice, again, the love of the people for religious songs; a church that sings is a church that lives. The Bible, the book of life, has found a place in most houses; the statistics of the Bible Societies prove this. Do not believe, then, those who tell you that Germany has repudiated the Bible. Life is not wanting in Germany. The Union of Young Men’s Societies counts, in the south of Germany, ninety societies, all in fraternal communication.

“The evangelical Church has also rendered assistance to the unfortunate remnants of many persecutions. The great association of Gustavus Adolphus, the object of which is to repair these ruins, is progressing, despite the opposition which a cold and narrow orthodoxy has made to it. Last year it consecrated more than 500,000 francs to this work of reparation, in which our brethren in England have associated themselves.”

Did our pages permit it, we should give many more extracts from these interesting Papers, which will soon be published in English, French, and German, and will form a handsome volume in each language.



## THE BIBLE WOMEN IN LONDON.

We neither saw nor heard of any Christian enterprise, in our late visit to Europe, that interested us so much as that which is prosecuting in London by that noble class of laborers who bear the honorable and appropriate title of “Bible-women.” We had read a good deal of the movement in which these excellent female missionaries—for they are truly such—are performing such an important part; but we were not well informed respecting its details. It was so ordered by the Saviour that we should spend several days at the house of a dear friend, Mr. Alexander Lombard, a banker at Geneva, during the Conference, in company with Mrs. Ranyard and her estimable husband. Some weeks later, when in London, we spent an evening at their house, and had an opportunity to learn much more about the good work in question.

It is now four years since Mrs. Ranyard, who (under God) must, more than any one else, be considered the originator of the good work, began

these efforts to save the poor and degraded people, especially those of her own sex, in that immense city, which has as large a population as the entire State of Pennsylvania, and has an extent of twelve miles in length and eight in width. Among the three millions of human beings who inhabit it there is, as is well known, a vast amount of ignorance, degradation, vice, and misery. The same thing may be said of Edinburgh, Glasgow, Paris, Vienna, Naples, New York, and every other large city in Christendom and the world entire. Not that London is worse now than it was a hundred years ago ; on the contrary, we have no doubt that in many respects there has been a decided improvement in the moral condition of the poor, as there certainly has been in that of the higher classes. Still, there is a vast deal of wickedness and wretchedness among the lower classes in London. In many of its streets, especially the narrow ones, abject and squalid poverty, intemperance, profaneness, debauchery, and every other fruit of sin, arrest the attention of any one who attempts to pass through them by day or by night. How are these people to be elevated and saved? How is the blessed Gospel to be made to reach them? For after all, *it* is the only lever which can raise up such children of fallen humanity from the depths of their degradation, and make them worthy of the name of men and women. This was a serious question. It had become manifest enough that the Gospel, as preached in the churches in their neighborhood, was not reaching these people. To distribute religious tracts and even the Sacred Volume seemed to do but little good, for many could not read, and few had any disposition to do so. Even the Sunday-schools labored under great disadvantage, for the children were drawn from those haunts of vice for an hour or two, to be thrust back again, from Sabbath to Sabbath.

Mrs. Ranyard had long thought of the almost insuperable difficulties which were to be encountered in attempting to reform and save these people. But at length, after many experiments, she succeeded in devising the beautiful and benevolent plan of reaching them which she is now carrying into effect with wonderful success. We will describe it in few words.

First of all, she selects a district composed of a number of blocks of buildings, right in the midst of this degradation, immorality, and misery. A room of considerable size must be found and plainly but comfortably furnished with a carpet, chairs, table, etc. Then a pious, intelligent, prudent, and zealous woman must be found, that is willing to undertake the labors of a "Bible-woman," or missionary, among the families of that district. These "Bible-women," or "female missionaries," for that is their true title, are generally of the humbler classes, who can enter into the work for a proper compensation for their time and labor. They are chosen for their piety, knowledge of the Scriptures, and concern for the salvation of others. Generally they have had some experience in teaching in the Sabbath-school, and in visiting the poor. Great care is necessary in choosing these women, because of the many qualifications which the work demands.

But supposing the Bible-woman is found ; the next step is to instal her in the room fitted up for her, which will be the centre of her labors and her



*home* during the day ; for these Bible-women spend their nights at their own houses. Hours are daily spent in visiting and conversing with the families of her district, and yet the Bible-woman is much in her *room*, for it is the place where she meets those who desire to see her and converse with her alone. It is also her work-room, where she meets the women who come together at stated times to sew for themselves and their families, under her supervision and direction, and to which articles of clothing are sent for the poor. Withal, it is her *oratory* and *chapel*, where she meets individuals at stated hours who desire to speak to her about their souls, and where she holds the meetings of her "class" from time to time—as often as twice a week, if I remember rightly. As the "class" may consist of forty or fifty persons, or even eighty or ninety, it is necessary that the room be a large one, if all attend at one time, which is not probably the case.

One of the most beautiful features in this blessed work is, that every Bible-woman has her "Superintendent," who is some Christian lady of position—often of wealth and high cultivation, and always a member of an evangelical Protestant church. There are now one hundred and sixty Bible-women at work in London, among the "superintendents" of whom are ladies that belong to the highest circles of society. For instance, Lady Russell, the wife of Lord John Russell, or Earl Russell, as he is now called, is one of them, and takes a great interest in the work of her Bible-woman. Lady Russell is a member of the church of the celebrated Dr. Cumming, so well known by his numerous books on various subjects. These "superintendents" have a great deal to do with the "missions," under respective direction and care, as will be seen from inspection of the "general rules" and "suggestions" which have been adopted for their guidance. Besides having charge of the expenses of the Mission, such as the hire of the mission-room, and manifold provision for the clothing, food, and medicines which the extremely poor may need, they are expected to attend and aid, as often as once a week, we believe, the Bible-woman in the religious instruction of her class. In this service they take part in the reading and familiar expounding of the Scriptures, prayer and praise, etc., of which it consists. And what work could be more promotive of the spiritual interests of these Christian ladies of wealth and rank, than that of meeting with and laboring for the elevation and salvation of their poor and ignorant sisters, some of them the veriest outcasts of society? Verily they receive an abundant reward, in their own growth in divine knowledge, grace, and experience.

Of course, one of the first objects of these Bible-women is to supply all those persons in their districts who can read with the New Testament or the entire Bible. But in doing this the spirit of industry, frugality, and self-reliance is cultivated by inducing them to *subscribe* for the Scriptures, and pay for them by *weekly* payments of a penny or half-penny, if their means do not permit them to make a larger subscription. These subscriptions are collected every week by the Bible-woman ; and it is wonderful to see how punctually they are paid ! They receive the books when they make their first subscription, and it is seldom that they do not faithfully



redeem their pledge to pay their penny or half-penny at the appointed time.

The true principle of inducing the poor recipients of this manifold Christian kindness to do all they can to help themselves, pervades the whole movement. The plan of treating them as *paupers* is avoided as much as possible. It is help for those who are willing to help themselves. And the effect is wonderful. It is not the giving of a Bible or a Tract, and saying, "Be ye warmed, be ye clothed," "as best ye can." Religion is carried to these people at the same time that their temporal comfort and welfare are cared for, and this by the same persons. And it does much to gain the hearts of the most obdurate and wicked, to see not only the "Bible-women," who are usually of the humbler classes, but also the "Superintendents," who are often of the highest, mingling with them in meetings in the mission-room, kindly speaking to them, counseling them in their trials, and encouraging them in every proper way.

Oh, this *is* beginning at last in the right way! There are one hundred and sixty of these Bible-women in London, (as we have said,) with their "districts," their "mission-rooms," their "superintendents," without counting the co-operators, who must exist in many districts. But we hope that there will, before many years pass away, be a thousand Bible-women, and more, in that great city, the mission-room of each a radiating point of the Christianity which the Saviour and His apostles taught and illustrated by their lives. Last year the Bible-women in London sold, at a low rate, 10,000 copies of the Sacred Scriptures to the poor people to whom they ministered, and paid over to the British and Foreign Bible Society, through their "Superintendents" and Mrs. Ranyard, the money which the books cost. The expense of this "London Bible and Domestic Female Missions" enterprise is now quite considerable. And yet Mrs. Ranyard told us that the money comes about as fast as it is needed—in answer to prayer! And why should it not? There is money enough in the hands of God's children in London, Edinburgh, Glasgow, Liverpool, Dublin, New York, Philadelphia, and every other large city in Christendom, to sustain so many of such enterprises, that not a family shall be found in them, however poor and degraded, to which the Gospel, with all its enlightening, elevating, purifying, and saving influences, shall not come.

But we can say no more about the Bible-women in London this month. In our next we shall give the "General Rules" and "Suggestions" which have been found useful and necessary in the management of these "Missions."

It may interest our readers to know that Mrs. Ranyard is the author of the "Missing Link," a most interesting volume that is full of striking details and incidents relating to the labors of the Bible-women in London. She is also the editor of a very valuable monthly periodical, entitled *The Book and its Missions*, which is, in fact, a Record of the work of the Bible-women, not only in London but in all the great cities of the British Isles and in foreign lands, where this form of benevolent labor for the poor is becoming organized and effective.

## THE WORK IN FRANCE.

The following letter was addressed to the Rev. Dr. Campbell, the Financial Secretary of the Society, and contains some interesting statements :

“LYONS, Nov. 9th, 1861.

“DEAR SIR :—Several members of our committee have had the privilege of meeting your esteemed colleague, the Rev. Dr. Baird, in September, at the great Alliance Assemblies held in the ancient city of Geneva, where we have enjoyed, in common with about two thousand Christian friends gathered together from East, West, North, and South, a large share of the light and the life, the peace and the joy, which are the precious elements of that ‘blessing the Lord hath commanded for evermore’ for those who, as ‘brethren, dwell together in unity.’ The great Star of Day shone bright upon the earth, and seemed desirous to celebrate with his choicest beams a festival over which a greater luminary, even the ‘Sun of Righteousness,’ was pouring out rich and abundant streams of the ‘healing He brings to them that dwell under His wings.’

“Our mutual and dear friend will surely have communicated to you (not to speak of other channels of information) many details concerning the meetings, on which, therefore, it is not necessary for me to enlarge ; but I will only say that the prayers and songs of praise, the blessed Word of God and the edifying discourses preached from it, the rich reports read, the instructive addresses pronounced, whether in cathedral, chapel, or under the open sky of heaven, by day or by night, proved as ‘the precious ointment upon the head,’ and as ‘the dew of Hermon descending upon the mountains of Zion,’ or as ‘the doctrine that drops as the rain, the speech distilling as the dew,’ as ‘the small rain upon the tender herb,’ and as ‘the showers upon the grass.’ May both ‘the grass and the tender herb’ grow and flourish rich beneath these healthful influences from on high !

“Let me add, that Dr. Baird has not been among the least of the edifying contributors to the rich feast. We have found him, after a long interval of absence from Europe’s shores, what we have known him to be now for a long series of years—a faithful, gifted, steady, and amiable servant of God, jealous for the glory of the Lord Jesus, and ‘zealous for every good work.’

“Dr. Baird has also favored the Church of Lyons with a visit, of which, by a change of arrangements made without his knowledge, the writer, to his great regret, was deprived profiting in person. This visit has proved a refreshing to the Christians at Lyons, as we trust it will likewise have given our beloved and revered friend a [clearer insight into the state, circumstances, and wants of a cause which, through the mercy of the Lord, has continued growing and prospering since we had the joy of seeing him on his last former visit. A great portion of the laborers, both old and new employed in the work, have had the great pleasure of making their periodical reports in his presence, and of supplying *viva voce* such information as he desired respecting both local and general interests and circumstances

connected with the great cause entrusted to our feeble hands and means. We could have wished him to be present also at our recent annual Alliance Meeting, just closed, and where, notwithstanding their comparative smallness, as viewed side by side with the ecumenical assemblies of Geneva, similar mercies were received and the same joys felt.

"The festival opened with a collective meeting of the children of all our Sunday-schools in our spacious Central Chapel, which the juvenile voices filled with songs of praise, and where interesting addresses and Christian exhortations were given them, as well as questions put and replied to, and evangelical tracts and books distributed.

"In the afternoon the Lord's supper was celebrated by brethren and sisters from various parts of the country and other nations and churches.

"A general and very numerous meeting closed the day. Fraternal communications and prayers abounded. America was not forgotten.

"The second day began with an assembly, in which was treated the following subject, namely: 'The relations proper to be entertained between Christians of the same locality, but differing on some points deemed necessary.'

"In the afternoon a special meeting of the Young Men's Christian Society, in which very interesting communications were made by experienced brethren. This was succeeded by a general meeting for prayer, followed in its turn by an evening meeting, in which was considered this question, namely: 'In what manner is every Christian called to co-operate, as a child of God, in the work of Evangelization, and what are the results that may be expected to flow from such aid?' Many searching inquiries were presented, and some most powerful and heart-stirring appeals made, producing an instantaneous outburst of prayer for the permanence and practical improvement of the deep impression produced on all present.

"On the Sunday a sermon was preached on the all-important subject of Christian Education, from Eph. vi. 4.

"As to fresh details on the work of Evangelization, we hope to be able to transmit some in a future letter, meanwhile remaining, dear sir,

"Yours respectfully and affectionately in the Lord,

"For the Evangelization Committee of the Evangelical Church of Lyons,

"C. A. CORDES."

"P. S. Permit me to add, that whilst demands for evangelization multiply and increase, our resources are diminishing; the silk weavers (composing the majority of our members) being greatly distressed, principally from the almost total cessation of transatlantic orders. Oh that the Lord would send peace!"

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## MISSION TO CHILI.

It will be seen from the following letter, that the Rev. Mr. Gilbert has gone up to Santiago, and commenced his labors there. We are glad



of it. The way seems to be open for doing much good there. But there are many encouraging circumstances of which we may not now speak.

“SANTIAGO, CHILI, Oct. 30, 1861.

“I have now been in Santiago two weeks, and have met with good success. The encouragement is so great that both the Rev. Mr. Trumbull, of Valparaiso, and myself think I ought to remain here.

“By the kindness of the president of the railroad, a liberal *Chilano*, I have had, on the Sabbath, the use of the reading-room at the railway station. Thirty-eight were present the first Sabbath. Last Sunday, owing, I think, to the state of the weather, our number was but twenty.

“I have found quite a number of English Protestant people here, in round numbers, I should say one hundred and fifty, including twenty-five families and sixty children. These people are nearly all anxious to have me remain.

“The plan will be to have service in my own house. I am assured that by this course I need not fear any molestation.

“I expect opposition. Foreigners who are married to Chilanos, foreigners in Government employment, merchants in some cases, diplomatic gentlemen, and the clergy—from all these, to say the least, I shall not expect much encouragement, for obvious reasons.

“I shall remain here until I know the pleasure of your Society in regard to my making this city the field of my permanent labors. When I was intending to come to Chili, you wrote to Mr. Trumbull that my particular field in Chili would be determined after consulting with him. I suppose the case now is about as you supposed it would be at that time. I regard this point as a *very* important one.

“Santiago is the queen city of South America; the capital of a republic which may be regarded as in advance of any other Spanish American republic, in government, education, talent, industry, and enterprise.

“Previous to my coming here, I do not learn that more than three sermons had been preached in this city by Protestant clergymen, and these were preached by Rev. Mr. Collins and Rev. Mr. Trumbull, both Americans.

“I believe it to be of vital importance to have a minister here, as regards the Protestants. I do not see why an urgent case may not be made of this movement. If sustained and prosecuted with energy, I think it will not be long before a minister can be sustained here by the people. It is known to many that I came up to Santiago expressly for the purpose of seeing what could be done; and if I should return, it would have the appearance of a defeat, and would put a damper on every subsequent effort.

“Yours, very truly,

N. P. GILBERT.”



### NEW GRANADA.

The Rev. Mr. Monsalvatgé writes earnestly for more tracts, and more Bibles and Testaments, in the Spanish language, inasmuch as he has al-



ready succeeded in disposing of, in a judicious manner, nearly all the supply which we sent to him at Panama in the summer. He finds an open door for the Word at Carthagena, which is now the residence of his family, and where he will labor a portion of his time. Carthagena is a less expensive and more healthy city than Panama. Our readers may be interested to know what tracts and books Mr. M. desires to have. We will name a few. First of all, he wants a liberal supply (two or three hundred copies) of "Kirwan's Letters." Dr. Murray, though dead, will be able to speak in Spanish, though he never knew a word of that language, so far as we know, to the people of South America. In the next place, Mr. Monsalvatgé desires to have fifty copies of Dr. Merle d'Aubigné's "History of the Great Reformation of the Seventeenth Century," the first two volumes of which important work he translated for the American Tract Society, and they published a few years ago. In the third place, he asks for two hundred copies of his own admirable little work for children—a sort of a catechism on natural religion, or religion as taught by the works as well as the word of God. In addition to all, he wishes to have some tracts for children, and many for grown people on various subjects.

Mr. Monsalvatgé expresses great regret that the Bible agents and other distributors of the Sacred Scriptures have pursued the course they have in South America. They have distributed *gratuitously* the Bible, instead of selling it at a reasonable price. This has been, in his opinion, an injudicious way of doing things. He believes that the Scriptures should be sold at low prices—not given away, except in extreme cases. The gratuitous distribution of the Bible has been the occasion of the destruction of many copies by the priests and the nuns; whereas, the sale of it, even for a very moderate price, would effectually prevent the destruction of the Sacred volume. But, although the course referred to, and which he so much deplores, greatly embarrasses him, he believes that he could sell many copies of the Word of God, if he should be allowed to ask no more than fifty cents for the Bibles, and ten cents for the New Testament of the plainer sorts. A high price might be put upon those of the better editions, and would be received. These suggestions are just and valuable. There is with us quite too much of the giving away of Bibles and Testaments and Tracts. In France it is seldom that the colporteurs give away even a tract. All is sold at a very cheap rate. The "Bible Women" in London sell the Bible even to the poorest people, even in cases where the purchaser can pay no more than a penny a week. This is wise. We all know that people value the more that which costs them something.

In subsequent letters Mr. Monsalvatgé gives many notices of the state of things at Carthagena, and states some striking facts, which lead us to hope that, with the Divine blessing, his labors will be productive of great good at that important seaport, where there is even more religious liberty than at Panama, owing to the fact that the "Liberals" are in the ascendancy there, whilst the "Conservatives" bear rule on the Isthmus. We lay before

our readers some extracts, which we are sure they will peruse with much interest.

"I would observe, in the first place, that the present Government is altogether disposed to second our enterprise; in the second place, that the people are sufficiently enlightened respecting the Gospel to prefer evangelical preaching to the preaching of fables about saints, male and female, by the priests. On all the coast of New Granada it is only the women who still sympathize with the Latin or Romish worship. The magistrates, the soldiers, the traders, all beseech me to re-establish evangelical preaching in Spanish in a permanent manner, and print all my discourses.

"The President and Governor of this State have expressed to me their regret at not being able to give me the use of the convent of *La Merced* for public worship, because it is at present used as a barrack for the soldiers. Unhappily, there is no other place in Cartagena suitable for public worship but this. The people desire to have a temple. For this they would willingly contribute to the extent of one half the expense. I could collect for this object \$2,000 in this city. But I have remarked to them that at this time the project cannot be realized, because the war in the United States renders it impossible for the Churches to contribute as formerly. When the American Consul returns from Europe, whence he is expected by the next packet ship, I will convene the foreigners who are here to deliberate on the question of a place in which to celebrate public worship, and to provide for the necessary expenses.

"I have already discovered two persons in Cartagena who have been "born again" of the Holy Spirit, and some others who are laboring under convictions of sin in their souls. One of the two converts is a former judge, Senor Don T. N——. This brother being too well instructed to believe the teachings of the Pope, was inclined for several years to Voltaire and his school. He attended my preaching during my former sojourn at Cartagena, and it was not long before he became a warm partisan of Protestantism. The Bible, and some books published by the Tract Society, have been his guide during my absence. Since the month of July, this *septuagenarian* has labored under a mortal malady. As soon as he heard of my arrival he sent for me.

It did not require much conversation with him to satisfy me that the Saviour had accomplished His work in him. He is an example to his family and an evangelist to all around him. He has made his will in my presence, and desires to be buried in our Protestant cemetery.\* I go every day to pray with him, and to-day he asked me to administer to him the Holy Supper. This solemn and imposing service will take place to-morrow in his chamber, with some brethren in Jesus Christ.

"The second is a very distinguished gentleman, Senor L. M——, who is twenty-eight years of age. I send you a copy of the correspondence I have had with him in Spanish. He has complied with all my requirements, and has remained faithful to the Gospel, notwithstanding all the instigations of his family and the Jesuits."

Mr. Monsalvatgé has arranged, in case it meets the approbation of the Committee, to spend a month in the spring and another in the autumn at Panama—perhaps even more—to make known the blessed Gospel to the people of that city. Many persons had become deeply interested in his public ministrations and his conversations, during his residence there last spring and summer. In view of his leaving, he held several meetings in the city watch-houses and other public places, for prayer and exhortation,

\* This Protestant cemetery was provided during Mr. Monsalvatgé's residence in Cartagena, three or four years ago, and greatly through his exertions.

and many persons attended. And it was only on the condition that he would visit them twice a year and spend some weeks with them, that they consented to his removing to Carthagena. He has written to request that a good supply of Bibles and tracts be sent to him at Aspinwall in January or February, so that on arrival, on the 4th of March, he may have to take them with him over to Panama. The Committee are endeavoring to procure for him a "free passage" on the English steamer that plies monthly between Aspinwall and Carthagena.

We will only add that Mr. Monsalvatgé earnestly pleads for light clothing, cheap cottons, (calico, etc.) for the poor children whom he is gathering into his day and Sunday-schools. There are many of them almost if not quite naked, and for the sake of decency, as well as the Gospel, he desires to see them clothed in a proper manner. This will cost but little for each child. Cannot some of our female friends send us a box or two of light, partially-worn cotton stuffs? We shall be most happy to forward any thing of this sort to him. The moral effort of having the children that come to his school decently clothed, however cheaply, would be in every way happy.

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### MISSION TO BRAZIL.

The Rev. Dr. Compton writes that he has now gotten into his house, and is gradually becoming at home in his work. Mrs. C. had suffered much from a severe spell of illness, occasioned by having eaten some meat that was poisonous, through taint, at the French boarding-house at which they had found lodgings for a short time after their arrival. She had quite recovered when Dr. C. wrote.

Dr. Compton feels confident that, with the blessing of God, much good may be done in Rio de Janeiro. His first efforts will be directed mainly to the acquisition of the Portuguese language. Almost nothing, Dr. C. states, can be done in the way of preaching the Gospel to the American seamen, owing to police regulations, which render it impossible to collect them in some suitable place on shore. Occasionally something can be done by holding a meeting on shipboard. Dr. C. is very desirous of having a good Portuguese colporteur or two.

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### THE MISSION IN ITALY.

We give a letter, dated Nov. 18th, 1861, from the Rev. E. Edwin Hall, the Society's agent at Florence, which we are sure will be read with uncommon interest. A great door for the Gospel is now open in Italy. Our readers will see that Mr. Hall has commenced in earnest. Shall we have the means to do a great work there? His letter speaks for itself. Is there no church that will give us the means to buy *that house* in Porto Ferraio, that it may be used as a place of worship—a



place for holding a Sabbath-school, and be the property of the Waldensian Church? Is there no wealthy man in our churches, or little association of such men, who can give us 2,500 or 3,000 francs (\$500 or \$600) for that good object? After enforcing most earnestly the importance of having regularly and sufficiently the means which he will need, Mr. Hall goes on to say:

“I need not urge the importance of the present moment for using all diligence in prosecuting the work of evangelization here. The simple fact that the Gospel may be preached and the Word of God disseminated in all parts of Italy, save Venetia and the ‘Patrimony of St. Peter,’ and that this door, by some unexpected revolution, may be closed, furnish an incentive to work while the day lasts. A small amount of money now judiciously expended, will, by the good favor of God, be the beginning of great things—the seed which shall bring forth an hundred fold. Every blow now struck falls with some degree of damaging force on the old and half-paralyzed body of Popery. There are many fields open for the laborer, but I dare not look for, or employ, evangelists and colporteurs, lest, after some encouraging words, I should not see my way clear to pay their services.

“The work in the island of Elba is going on with much prosperity. There has been a little opposition there, but the result so far has been to awaken a deeper interest in the mission of the evangelist and colporteur now at work there. I have forwarded to the Island, from the depository of the British and Foreign Bible Society in Leghorn, one hundred Bibles and two hundred or more Testaments, and from the Tract depository belonging to the Scotch and Waldensians, a large number of tracts suited to the wants of the people. Another workman is needed there; but shall I have the means to employ him? is the question which darkens my prospects and represses my zeal.

“There is another question of interest to the people in Elba. In the city of Porto Ferrario, where the evangelist and colporteur are, the number of persons desiring to attend the services of preaching and Bible-reading is greater than can be accommodated in the room now rented, or in any ordinary room to be found there. One of the brethren from Porto Ferrario came to see me last week, and I invited Dr. Revel to meet him at my house. It appears from his statement that there are now for sale in Porto Ferrario two buildings, the property of a widow who is well-disposed towards the Christians there, either one of which could be used for their meetings. He and others in the town are very desirous to obtain one of these buildings, inasmuch as there is often great difficulty in procuring a place of meeting, as property is generally in the control of those who are not at present favorable to the religious movement here. Mr. Revel thought if one of the buildings could be secured it should be done. I should say that if it is purchased it should be given to the Vaudois Church. The cost will not be more than 2,500 or 3,000 francs, (\$500 or \$600.) Can you not place that amount of money at my disposal for this object? Is there not one church in New York to which you could present the case, and get the required amount? I shall be able in a short time to send you monthly reports of labor from Porto Ferrario, and from Verres, in the Val d’Aosta. I am supporting a former Prior of a convent at the seminary here, who will in the spring be ready to go to work as a colporteur, or rather Bible-reader, in Northern Italy.

“I have commenced a sort of chapel in my house. I hope when Mr. Lawrence comes, to make a more favorable arrangement.

“Yours, etc.,]

E. E. HALL.”

### THE SOCIETY'S WORK AT HOME.

We give extracts from some of the reports of our missionaries in the Home Field, received since the last number of *THE CHRISTIAN WORLD* was issued.

A missionary who labors in a large city in one of the "Border States" writes thus :

"Although we are here in the midst of war, yet is our work not interrupted. I had anticipated a great defection in our ranks in every department, but are happy to record that it is not so. As the ladies, although their hands are full in preparing needed articles of clothing and comfort for our brave army of defenders, feel that our work must not be left undone, we have our usual number of teachers in all our schools; and counting our two Industrial Schools, I have under the care of the AMERICAN AND FOREIGN CHRISTIAN UNION six flourishing schools, with an aggregate of over *seven hundred* children, most of them Roman Catholics, who are thus brought under the influence of good moral and Gospel training, gathered together by your missionary, and receiving this training from ladies, and gentlemen too, who are ever foremost in every good word and work.

"The teachers connected with these six schools are nearly 150 in number, of as fine material for doing the Lord's work as could be found anywhere. One of the Industrial Schools is superintended by a Presbyterian lady, whose husband is a colonel in one of our regiments, and whose family is as religious as patriotic. Our second Industrial School is superintended by an Episcopal lady, who, with her connections, are now and ever have been the fast friends of our cause in this city.

"On Tuesday, the 24th inst., I had a visit to two of my schools from the excellent Mr. George H. Stuart, of Philadelphia. He delivered two very powerful and thrilling addresses to the children, and was listened to with great attention. He said that mine was the first *Irish* Sunday-school in America that he ever had the pleasure of addressing, and expressed himself highly delighted with our success among these poor children of the Irish emigrants. When I told him that these schools were the schools of the AMERICAN AND FOREIGN CHRISTIAN UNION, he said he knew of that Society, and that Dr. B. stopped at his house when in Philadelphia. I was personally proud of our schools, and also that the good work of the Society could be thus favorably spoken of by such a great and good man as Mr. Stuart. I only regret that I could not have him see *all* our schools."

Another, who also labors in a "border city," writes as follows :

"There is much of a sameness in our mission work from month to month; and yet cases of interest almost daily present themselves in our visits among the class we are called to see, of sufficient importance to keep us busily employed and in love with our work. Notwithstanding all the obstacles that would seemingly impede our progress, our four schools are as prosperous as could be expected. They are on the increase: old teachers still faithful, and new ones coming in and becoming interested. Several of the teachers make quite a sacrifice, both of their time and means, to be always present, which is so necessary for the prosperity of any school. We have been fortunate thus far in obtaining material for work, mostly coming from teachers. As the little ones come in with bare feet and tattered garments, it calls forth their sympathies, and they do all they possibly can for the little sufferers.

"We find these schools are already improving their manners and morals, even where parental influence is such as seemingly to counterbalance. We have long since learned to 'cast our bread upon the waters,' knowing that it will all be 'found,' if not in our day. We have visited four Hospitals, the House of Refuge, and the Home of the Friendless, and distributed religious papers, which as usual were kindly and gratefully received. So many of our loyal ladies are deeply engaged for the comfort of our poor soldiers, that we feel encouraged, and even happy, to obtain any for teachers. In view of this, and the clouds that hang over our beautiful and privileged country, we can but sincerely feel and say that this mission work is in a prosperous and even flourishing state, and we have no desponding

doubts, but go forth with renewed courage every morning; asking, the blessing of God upon all efforts to advance His glorious kingdom, leaving the event with Him. Our own dear Sunday-school is also prospering, lively, and interesting. So much we are convinced of the necessity of children being rightly instructed now, that we are almost impatient when other things prevent us from devoting all our time and energies to this object."

And here is another, written by a missionary in one of the largest cities in the West :

"I find, on looking over my daily record of work performed, that I have visited as your missionary eighty-four families during the present month, beside many visits to procure teachers for our Industrial Schools.

"The school which was first organized on Fourth Street numbers now about sixty girls and ten faithful teachers. The girls are mostly from the class that beg from door to door in our streets. This school has steadily increased in numbers from the first, and we can already see some improvement in deportment and cleanliness. Several of the girls attend Protestant Sabbath-schools. Last Sabbath two came in for the first time.

"The second Industrial School on E. Street was organized four weeks ago, with nine girls present. I thought I had explored that neighborhood pretty thoroughly, and I did not find many of the class of girls I particularly wished to bring into our school; but another week of visiting, and the next Saturday brought in twenty-three girls, and the third week there were enrolled forty-two in this school. These are mostly German Catholics, a few Irish, and some whose parents are Lutherans. We have four teachers in this school who can be relied on, and so far we have had two or three others who have been in for an afternoon. We need at least four more teachers, and hope soon to find such as will be faithful.

"The boys in that neighborhood seem anxious to come too, but we have no provision for them. I often wish we could do something for them.

"This week I have been seeking for teachers for the third Industrial School, which we hope to open, a week from to-morrow, in the east part of the city, on the corner of F. and L. Streets.

"I think when we get the schools in operation, with sufficient teachers and means to carry them on, I shall find more time for visiting the families, and I shall be glad to do so.

"I wish to mention with gratitude that the Lord has raised up kind friends for me, that have showed me kindness in furnishing means to buy car tickets, in order that my time and strength may be saved.

"I have received one dollar from Mrs. A——, and twenty-two yards of unbleached muslin from Messrs. B—— and W—— as a donation to our schools. We have had no lack of means for our work, thus far, though all feel the effects of the war upon business generally."

Our missionary teacher who labors among the Italians gives in his last report a most interesting account of the happy death of one of his Sunday scholars. The little girl had obtained singularly clear views of the way of salvation, and had been enabled by Divine grace to put her trust in Him whom she called "her Jesus." Her joyful passing away from earth made a great impression upon all who witnessed it.

This missionary has a day school of 15 to 25 scholars, a Sabbath school of from 20 to 30 children, and an interesting meeting at night once a week in his own house, attended by 15 to 20 people. In this way he is sowing the seed of the Divine Word in the minds and hearts of a goodly number of Italians, all of whom have been born and brought up within the pale of the Romish Church. Last month he distributed two Bibles, four New Testaments, and nine hundred pages of tracts. He also sent six Bibles, twelve Testaments, and two thousand pages of tracts to the Italians in California.



## MISSIONARY INTELLIGENCE.

We hope that the pastors who are in the habit of reading at the monthly concert the items of condensed missionary intelligence which we give in every number of *THE CHRISTIAN WORLD*, will read as much as possible of the correspondence of our missionaries. What can be more interesting than some of the communications which immediately precede what we are now penning? By all means, let the article relating to Italy, including the letter of the Rev. Mr. Hall, be read.

**GOOD NEWS FROM MADAGASCAR.**

In our last *CHRISTIAN WORLD* we spoke of the death of the late cruel queen of that important island, of the ascension of her son to the throne, under the name of Radama II., and of the importance of a visit being made by the Rev. William Ellis, who personally knows the new king, to that island without delay, in order that he may thwart any attempts which the French Jesuits may make to enlist the mind of the king in behalf of Romanism. We are happy to announce that Mr. Ellis will go, life and health being granted, as soon as the season of the year will permit. Intelligence from Madagascar has reached England of the most cheering nature, to the effect that the new king, Radama II., and his prime minister, Ra Haniraka, have written to invite the venerable Rev. Mr. Lebrun, of St. Louis, in the island of Mauritius, to come himself, or send Protestant missionaries, to the island, inasmuch as the Government desires to open chapels for the preaching of the Gospel everywhere, and schools for

the education of the children. A similar request has been sent to the missionaries at the Cape of Good Hope. Radama II. has written with his own hand, and in creditable English, to Mr. Lebrun, to express his interest in Protestant Christianity, and his great desire to see that servant of the Lord back in Madagascar, where he labored several years when he was young. The elder Mr. Lebrun feels himself to be too old to go, but has sent his son, who is also a minister of the Gospel. The British colonial governor and council of the Mauritius have sent with Mr. Lebrun, Jr., presents of horses, etc. to the value of \$10,000, to the new king, in grateful acknowledgment for his expressed desire to renew commercial intercourse with the British colonies in his vicinity.

Surely the hand of God is in all this. We have seen no news during the month that compares in interest with this from Madagascar. It is what many have long prayed for. Madagascar is again open to the Gospel. Blessed be God! It is interesting to learn that Prince Ramboasalama, the cousin and rival of Radama II., has not been killed, as was reported, but exiled, for his attempt to seize the throne.

**GOOD NEWS FROM NEW ZEALAND.**

Next to the news from Madagascar, that which comes to us from New Zealand is the most cheering. The Gospel has probably made more remarkable progress among the 55,000 or 60,000 natives of the New Zealand group of islands (three in number) than in any other part of the insular

world within the last twenty years. But, alas! the English "colonists," who now outnumber somewhat the native population, last year provoked a war with the partially civilized and christianized "children of the wood" in the most northern and most important island of the group, which bears the name of New Ulster, and whose capital is Auckland, in the north-eastern part of it. The war was occasioned by the old colonial desire of *land! land!* and broke out on the Western side of the island, not far from New Plymouth. So valiantly did the natives fight, that the English regiments were once and again completely worsted. At length the voice of the bishop of Auckland, the chief justice, the missionaries, and very many of the best colonists, has prevailed, and a new governor (Sir George Grey) has been appointed, and a new attorney-general, secretary, and council have been chosen, who are known to be in favor of peace on reasonable terms, and who have the confidence of the native chiefs. And now the bishops of the Episcopal Church in those islands, (five in number,) the archdeacons, and missionaries are filled with joy. "The Lord hath done great things for them," and they are glad.

#### INDIA.

The American missionaries in India, whether of the General Assembly's Board, the American Board, or the Methodist Missionary Society, are all encouraged in their work and report a steady progress. The Methodist Mission (in the northern side of the valley of the Ganges and north-eastward from Delhi,) under Dr. Butler and other brethren, is certainly in a very flourishing state. But the

English and other European missionaries, far more numerous, are also doing a blessed work. The unrighteous trial, condemnation, and imprisonment of an English missionary, the Rev. Mr. Long, for a month, and a fine of 1,000 rupees (\$500) for having, in an indirect manner, sanctioned a "drama" gotten up by the "natives" to expose the manners of the English *indigo planters*, has created great sympathy for him among the natives, and will probably lead to good results.

#### CHINA.

The Protestant missionaries of all nations in China are advancing with their work. The English missionaries, as well as our own, are encouraged and blest in their work. "The native church at Ningpo and at the out-stations," writes the Rev. Mr. Russell, of the Church Missionary Society, "has been increased in the number of baptized members from 105 to 140, and the communicants from 66 to 84." He speaks of Agnes Gutzlaff, a poor blind girl whom the first Mrs. Gutzlaff rescued from beggary and vice in the streets of Canton and caused to be educated in England, who is now a most useful teacher of eleven blind youths in the industrial school at Ningpo.

#### HOPE FOR OUR INDIANS.

We had almost begun to despair of the Indian tribes west of Arkansas—the Creeks, Cherokees, Choctaws, and Seminoles—owing to the fact that, at the instigation and by the assistance of wicked men from Texas, the missionaries had been driven out of the Indian territory, leaving the native Christians like sheep in the wilderness. But it would seem that many of the people and some of the chiefs are not satis-

fied with what has been done ; for they have sent on a respectable "deputation" to confer with the President and the Secretary of the Interior, and to express their loyalty to the Government of the United States, and ask protection. This looks well. God grant that the way may be soon opened for the return of the missionaries and the resumption of their labors. It would indeed be sad to see the good work which has long been going forward among those tribes arrested in the middle by a war in which they need not, ought not, to take part with either side.

#### MISSION IN BURMAH.

Our Baptist brethren have great reason to feel encouraged by the manifest proofs of the Divine favor granted to their missions among the Burmese, the Karens, the Shans, and other nationalities on the eastern side of British India. Every year the good work is growing on their hands. The

letters from the Rev. Dr. Mason and the Rev. Messrs. Bixby and Stevens, published in their *Missionary Magazine* for December, are full of interest.

#### MISSION IN ERROMANGA.

Our Presbyterian brethren in Nova Scotia have met with a great loss by the martyrdom of Mr. and Mrs. Gordon in the island of Erromanga, to which we alluded in our last number of *THE CHRISTIAN WORLD* ; but this trial, as all trials do when sanctified, only serves to invigorate their faith and zeal. The conquest of this world for God cannot be accomplished without blood. It was necessary that the great Captain of our salvation should die for His people, and many of His people must die for Him.

The missionary intelligence from Turkey, from the western coast of Africa, and the islands in the Pacific Ocean is, as usual, interesting and encouraging, but we have no room for it this month.

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## NEWS OF THE CHURCHES.

### OUR OWN COUNTRY.

The most important item of religious news in these war-times is that which relates to the supply of the soldiers with the Sacred Scriptures and tracts, and the increase of the staff of good chaplains. It cannot be said that the general Government is indifferent to the religious and moral wants of the army ; for Congress has certainly made a very liberal provision for the employment of chaplains—one for every regiment, and at a very reasonable salary. May we not hope that, in answer to the prayers of God's people, the preaching of the Gospel in the army,

whether in the camp or in the fortress, may this winter be made a blessing to many souls ?

### ENGLAND, SCOTLAND, IRELAND.

There is, on the whole, a prosperous state of religion in the Evangelical Churches of the British Isles. Greater efforts than usual are making this winter to reach the masses in the great cities, by out-door preaching when the weather will permit, by preaching in halls and theatres, by the labors of city missionaries, Bible-women, and other classes of workers. The Rev. J. Denham Smith, whose labors have been so much blest in Dublin and various other places,



is now preaching to large assemblies in London; and the hope is entertained that a great blessing will attend these efforts.

#### DENMARK AND NORWAY.

There are indications of increasing spiritual life in the national Churches in these portions of Scandinavia, which, although no longer united, are so much alike in language, manners, customs, etc.

#### GERMANY.

The resuscitation of religion in Germany is slowly and steadily advancing, amid many conflicts. Rationalism

and Infidelity, on the one hand, and a very High Churchism on the other, hinder, but in different ways, the revival of evangelical Christianity in that great country. The same thing is true of HOLLAND and SWITZERLAND.

#### ITALY.

The influence of Father Passalia's able pamphlet against the temporal dominion of the Pope is greatly felt in Middle and Northern Italy; whilst Gavazzi, Cressi, and others are laboring, after another fashion, to overthrow his spiritual power in Naples.

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### MISCELLANEOUS.

Our readers will find a change in the appearance the THE CHRISTIAN WORLD. We have concluded to give the "Table of Contents" on the first page of the cover. This will enable the reader to find any article which he may desire to read, with somewhat less trouble than upon the former plan.

Our readers will find, in looking at the receipts, a *donation of a thousand dollars* from a "Friend," who thinks that it is quite as well to distribute his fortune, or such portions of it as he can part with, while living, rather than leave the task to executors. It is a great privilege to have the means and the heart to do good. Would that many such "friends" would visit us in these times, when so much may be done in South America, France, Italy, and many other countries. See Mr. Hall's letter from Italy.

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#### SYNOD OF GENEVA.

We have received and read with great pleasure the following Resolution, passed by the Synod of Geneva, at their late sessions, October 23, 1861. And it is the more gratifying, as it was offered and passed without any solicitation on the part of the District Secretary:

*Resolved*, That the Synod have listened with great interest to the statements of the Rev. R. S. Crampton, in behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION; and while we gratefully recognize the good hand of God in the success which has hitherto attended the labors of that Society, we would earnestly and cordially commend it again to the confidence and contributions of our Churches.

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SUPPRESSION OF MONASTERIES IN ITALY.—Victor Emanuel is busy suppressing monasteries in Italy. His proceedings in Piedmont are according to a legal programme; but in the Marches it is more summary. The buildings are to be appropriated to educational or military uses, and the monks are to be supported by their honest labors, assisted, perhaps, in some cases by the State. The people seem to approve the arrangement.

## BOOK NOTICES.

MEMORIAL VOLUME OF THE FIRST FIFTY YEARS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Boston: Published by the Board, Missionary House, 33 Pemberton Square.

This beautiful volume of 450 pages contains a very clear, compact, and interesting history of one of the largest, best conducted, and successful Protestant Missionary Societies of these times. With the exception of the Missionary Society of the Moravian Church, the American Board is the oldest in the United States. Its origin, growth, and widely extended operations are admirably set forth in this volume, which, we are happy to say, is having, as it well deserves, a rapid sale. It has within a few months reached a fourth edition.

THE ECLECTIC MAGAZINE. Mr. Bidwell, with his usual promptitude, has issued this excellent magazine of foreign literature. The present number has a large variety of articles, (more than twenty in number,) each one of some eight or ten of which is worth, twice told, the cost of the work. The illustrations are *The Wife of Bunyan interceding for his release from prison*, and *The Battle of Bunker Hill*.

SOME OF THE MISTAKES OF EDUCATED MEN, is the title and subject of one of the maturest and most scholarly productions which we have within a long time perused. Although an ESSAY rather than ORATION, it was delivered before one of the Literary Societies of Pennsylvania College, at Gettysburg, Penn., at the last commencement

of that Institution. Within the compass of forty pages is included a large amount of most important instruction, greatly needed by scholars and those who desire to be such in our country, conveyed in a classical and effective style. Abundant and appropriate anecdotes and well authenticated facts enforce as well as illustrate the positions of the author. We hope that this "Address," as it is termed, will receive a wide circulation.

HISTORICAL SKETCH OF THE SYNOD OF NEW JERSEY, is the title of a most interesting sermon preached before that body at its last annual meeting, at Pottsville, Pa., Oct. 15th, 1861, by the Rev. Ravaud K. Rodgers, D. D., pastor of the Presbyterian Church at Bound Brook, N. J. The Synod did well to "request" the publication of Dr. Rodgers' discourse, which is full of pertinent details relating to the history of one of the oldest and largest Synods in the O. S. branch of the Presbyterian Church in the United States.

GOVERNMENT AND REBELLION, is the title of a sound, able, eloquent, and timely discourse of the Rev. E. E. Adams, of Philadelphia.

LECTURES ON ENGLISH LITERATURE. Mr. Scribner has published a new edition of Mr. Marsh's admirable Lectures on the English Language, a work which is unsurpassed for clearness, comprehensiveness, and thoroughness, by anything on the subject on either side of the Atlantic.

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## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF NOVEMBER TO THE 1ST OF DECEMBER, 1861.

MAINE.		
Portland. Church and Society of Rev. Mr. Dwight, . . . . .	\$39 00	
NEW HAMPSHIRE.		
West Concord. Legacy of Capt. S. Knowlton, per Rev. A. P. Tenney, . . . . .	57 00	
Warner. Frederick Eaton, . . . . .	10 00	
Dunbarton. Cong. Ch. and Society, . . . . .	9 20	
		Hanover. Church. and Cong. at Dartmouth College, . . . . . \$20 47
		VERMONT.
		Weathersfield East. A few friends, to make Rev. M. Kimball and Mrs. L. Hunt Life Members, . . . . . 64 00
		Windsor Cong. Ch. in full of L. M. for Mrs. J. T. Freeman, . . . . . 17 02
		Dorsett. Rev. P. S. Pratt, . . . . . 1 00

MASSACHUSETTS.

E. Weymouth. Ch. Coll'n, per C. Loud, Tr., to make Dea A. Raymond L. M.,	\$30 00
Fitchburg. Cal. Cong. Ch. and Soc'y, to make J. M. Harris, D. S. Eaton, Mrs. J. H. Merriam, and Mrs. A. Emerson Life Members,	136 62
Chelsea. Broadway Ch. and Soc'y.,	45 59
Winnisimmet Ch.,	43 19
Transferred from the Chicago Chapel \$89; from Shepard Ch. and Soc'y, Cambridge, \$5 from friends	94 00
Bridgewater. Trin. Cong. Ch. and Soc'y, (Month. Coll'n.)	6 00
Newton. A. B. Ely, to make H. E. Cobb L.M., Boston. A friend,	30 00 10 00
E. Cambridge. Evan. Cong. Ch. and Soc'y, Royalston. Part of a Legacy of Seth Holman, for distribution of the Bible in Italy,	140 00
Royalston. Seth N. Holman,	5 00
So. Weymouth. Female Charitable Soc'y, Whately. Cong. Ch. and Soc'y, towards making Rev. J. W. Lane L. M.,	13 36
Amherst. 1st. Cong. Church, to make Rev. Henry Hubble Life Member,	24 72
Long Meadow. Ladies' Benev. Ass'n,	14 97
Andover. Mrs. L. A. F.,	2 00

CONNECTICUT.

New Haven. Mrs. H. F. Whitney,	20 00
West Hartford. Cong. Ch. and Soc'y,	28 00
Norwich. 1st Cong. Ch. and Soc'y,	48 29
" 2d " " " "	88 00
" Maine St. Ch., \$30 of which from R. W. Tompkins to make himself a Life Member,	65 00
" 4th Cong. Ch. and Soc'y,	17 43

NEW-YORK.

N. Y. City. W. W. Chester, Esq., for the Panama Mission,	100 00
" A friend to the Cause,	1,000 00
" A friend,	5 00
Stockholm. Hiram Hulburd,	17 00
" M. J. Hulburd,	5 00
Hempstead. 1st. Christ Church,	17 47
Jamaica. 1st Presb. Church,	52 10
Walcott. Mrs. C. E. Puge, for L. M. to be named,	5 09
Blackwell's Island. John Rhoner, Esq.,	15 00
Florida. 1st Presb. Ch. Rev. Mr. Pearson,	37 00
Yonkers. 1st Presb. Ch., add. Miss Stowe,	2 01
" Two Ladies, each \$2,	4 00
Oswego. 1st Presb. Church,	116 32
Utica. Semi-annual dividend on shares donated by Professor Morse,	105 00
Hamilton. Cong. Ch., Rev. U. S. Platt,	6 63
Glenn's Falls. Presb. Ch., L. B. Barnes, L. M., in part	17 00
" F. A. Johnson, per L. M.,	10 00
" Mrs. A. Sherman, part L. M.,	10 00
" Miss F. E. Berry, part " "	8 00
" R. M. Little, part " "	10 00
" Baptist Church,	4 47
Plattsburg. Presbyterian Church,	19 07
" M. E. Church,	4 17
Waterville. Presb. Ch., in part,	13 75
Newark Valley. Presb. Church,	13 85

NEW JERSEY.

English Neighborhood. R. D. Ch., in part, Rev. A. B. Taylor,	8 00
Jersey City. 2d Presbyterian Church, per D. Hotaling,	8 02
Metuchin. 1st Presb. Church, Rev. G. S. Plumley,	6 50
Bergen. 1st Reformed Dutch Church, Rev. Dr. Taylor,	35 84
Freehold. R. D. Ch., in part of L. M. for Rev. E. W. Collier,	15 80
New Brunswick. Collection at a United meeting in the 2d, R. D. Church,	50 00

PENNSYLVANIA.

Philadelphia. Thos. D. Mitchell, M. D.,	4 00
" Kensington Presb. Ch.	7 50

Philadelphia. 12th Baptist Church,	\$3 44
" Hancock, St. M. E. Ch.,	5 02
" Mrs. Richards \$5, J. A. Brown \$10, Dr. L. H. Hodge \$5, Mrs. Haines \$1, Chas. B. Keene \$1, Thos. Earp, \$5, Mrs. H. B. Lentz \$5, D. B. Stewart \$5, J. Smith \$5, Mrs. Nagle \$1, Mrs. Rose \$5, J. D. Reinboth \$2, W. Hall \$5, A few friends \$2 50, J. Volkman \$5, J. L. Frick \$4, S. Perkins \$5, M. W. Baldwin \$5,	76 50

OHIO.

Jersey. 1st Presb. Ch.—Messrs. E. P. Pearson, A. Pearson, Wm. Thompson, George C. Harrison, each \$5; T. J. Lennington \$3; Messrs. Condit, Martin, Edgerley, Beam, Munroe, Tuttle, Sudduck, Long, Arrison, Condit, Jones, Wolcott, Martin, Mrs. Putnam, Miss Putnam, Mr. Whitehead, Mr. Bracken, Mr. Edgerley, ea. \$1; Mr. Marsh \$1 50; Others \$5 65; which makes Rev. Chas. M. Putnam L. M. and Rev. Jacob Tuttle part L. M.,	48 15
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Greenfield. 1st Presb. Ch., Scott, Douglas, Mrs. J. Bonner, \$5 each; Mr. Groves \$3, Messrs. Adams and Collier \$1 50 each; Mrs. Duncan \$1 30, Messrs. Adams, Wright, McMurdie, Hyer, Dunlap, Douglass, Wilson, Douglass, Anderson, Smith, Adams, Templeton, Smith, Templeton, Devoss, McMunn, Templeton, Murray, Devoss, Irwin, Moffit, Williams, Wilson, Douglass, Devoss, Cowman, Douglas, Mrs. Jackson, Mrs. Templeton, \$1 each; Eleven others, each 50 cts.; Fifteen others, each 25 cts.; Others, \$1 50; which makes David Douglass and Elizabeth A. Smith L. M's,	60 05
Greenfield. Baptist Church.	3 80
" Free Presb. Ch. Miss Lyle and Messrs Beatty and Smith, \$1 each; Others, \$1 15.	4 15
" United Presb. Ch, Messrs. McMillan, Boid, Blair, Baird, ea 50 cts.; Mrs. Long, Henry, Wallace, Buchanan, each 25 cts.	3 00
" A Methodist Friend,	15

Pisgah. Presb. Ch, Wm. Thomas \$5, Capt. Harper \$1 50, Messrs. Kerr, Nevergall, Parrott, Mains, Robinson, Furnow, \$1 each; Eight friends 50 cts. each; Two Friends 35 cts. each; A Friend, 40 cts.; Six friends, 25 cts. each; Others, 25 cts.; in full of L. M. for Rev. A. R Taylor,	19 35
Good Hope. Union Meeting,	2 50
Xenia. 1st United Presb. Ch., D. A. Dean, in full of L. M. \$10; Messrs. J. Van Eaton, E. Millen \$5 each; Messrs. Andrews, Strother, Nash, Stewart, Gowdy, Galloway, each \$1; Others \$34 25,	60 25
" 1st Presb. Ch. Mr. Nesonger, \$1 50; Messrs Gowdy, Genn, Bonner, Watt, Russell, McClung, Russell, Harper, \$1 each; Others, \$7 90, in full of L. M. for Rev. W. T. Findley.	17 40
" Cesar's Creek United Presb. Ch., Mr. Spencer	1 00
" Methodist Church. a Friend,	50
" 1st Ref'd Presb. Ch., J. C. McMillan, D. McMillan, J. Bratton, Mrs. Weyer, \$5 each; Mr. Miller \$3, Miss McChristian, More, \$1 ea; Mr Stewart 50 cts.; Others 95 cts., in full of L. M. for Rev. R. McCaslan,	26 45
" 2d U P. Ch., A. D. Williamson, T. R. Little, A. Collins, \$5 each; J. Humphries \$2 50; Messrs. Genn, McClelland, Gora, McClelland, Tate, McClelland, Collins, Shields, Collins, Curry, Collins, McClelland, \$1 each; Others, 75 cts,	30 25

Spring Valley. Messrs. McKnight, Bros. \$5, Miss McNight, \$5,	10 00
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